B3007 #25

A Tender Visitation of Love,

To *both* the

UNIVERSITIES

OXFORD and *CAMBRIDGE*,

AND

To the *Inns* of *Court* and *Chancery*

Even to the *Seed* of *God* in *you* All, for *you* to mind, and consider *ere it be too late.*

From the *movings* of the *Lord*, in *your* Friend

George Bishop.

And I said, Hear I pray you, O Heads of Jacob, *And ye Princes of the House of* Israel, *is it not for you to know Judgement?*

LONDON

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A Tender *Visitation of* Love, *to* Both *the* Universities Oxford, *and* Cambridg, *and to the* Inns *of* Court *and* Chancerie, *&c.*

FRIENDS,

THere is *something* in *you* all *that's Eternal*, *which* nothing but *God* can satisfie, *which* came from *God*; In the *Prosperity* or *Suffering* of *which* stands *your Welfare* or *undoing for Ever*, for as much as *God* is *with* or *against you*, *as well* or *ill ye* deal with *it*: And *Gods* being *with* or *against you*, is *your blessedness* or *Everlasting Destruction*.

Now *this Eternal* thing in *you* all, is the *Soul* (*God breathed into man the breath of Life, and man became a living Soul, after the Image of God created he him in Righteousnesse, and true Holinesse*) *which* being in *Death* by *reason of Corruption* (for, *By one man sin entered into the World, and Death by Sin; And so Death passed over all men, for that all have sinned*) and by *Death* being *held under* or in *Captivity*, by *him* who hath the *Power of Death*: it is made *subject* unto *Bondage* (for, *being Servants of sin, ye are free from Righteousnesse; And to whom ye yield your selves Servants to obey, his Servants ye are to whom ye obey; Whether of sin unto Death, or of Obedience unto Life: And the wages of sin is Death, but the gift of God is Eternal Life, through Jesus Christ our Lord*) and being *held under* or made *subject* to *Bondage*, it is *separate* from *God*, *without Christ*, *an Alien from the Common-wealth of* Israel; *A stranger from the Covenant of promise, having no hope*; *And without God in the World*.

And *this* is the *State* of *all* men *by Nature*, and *this* is *your* state whilst *ye* know not that *your Redeemer liveth*, and that *your Redeemer lives ye* know not, whilst *ye* feel not *Him living in you*; And *him ye*

feel not *living in you*, whilſt *ye* are in *Death*, and *in Death ye are*, whilſt *Death* hath power over *you*. And *Death hath power over you*, whilſt *ye* are *not delivered* from the *fear* of *Death*, and from *the fear of Death*, *ye are not delivered*, whilſt *ye* are *ſubject* to *Bondage* (for *foraſmuch as the Children are partakers of Fleſh and Blood*, *he alſo himſelf*, *likewiſe*, *took part of the ſame*, *that through Death he might deſtroy him that had the power of Death*, *that is the Devil*, *and deliver them who through fear of Death*, *were all their life time*, *ſubject unto Bondage*) and *ſubject unto Bondage ye* are, whilſt *ſin* hath *dominion* over *you*, (for *of whom a man is overcome*, *of the ſame is he brought in Bondage*) and, *ſin hath dominion over you*, whilſt *ye* obey *it* in the *luſts* thereof, and, *ſin having dominion over you*, *ye* are *under* the *Law*: And whilſt *ye* are *under the Law*, *ye* are *under* the *curſe*. And being *under the curſe*, *ye* are (dying ſo) *moſt* miſerable, for, *ſuch* ſhall be *turned into Hell*, and, *out of Hell theres no Redemption*: For, *Depart from me ye curſed*, *into everlaſting fire prepared for the Devil and his Angels*, will the *King ſay to them on his left hand*, *when he ſhall come in his Glory*, *and all his Holy Angels with him*, *and ſhall ſit unpo the Throne of his Glory*, *and theſe ſhall go into everlaſting puniſhment*, *but the Righteous into Life Eternal*.

Therefore, it concerns *you*, whilſt *ye* have time, to *mind*, and *conſider*, *ere it be too late*, the *things* that appertain to *your* Eternal peace; That ſo *it* may be *well* with *that* in *every* one of *you*, in the *welfare* of *which* doth ſtand *your* Bleſſedneſſe and Proſperity for *ever*.

Now unto *this* there is no *other* way than *Chriſt* the *Light*, *the Light of the World*, the *true Light that lighteh every man that cometh into the World*, *in whom was life*, *and the life*, *was the Light of men*: Who, *was in the beginning with God*, *who was God*, by whom *all things were made*, *and without* whom *was not any thing made that was made*? *The Word*, *the Word of God*; *The Word nigh you*, *in your mouth*, *and in your heart*, *which Moſes* ſpake of ſaying, *This Commandment* (viz. *the Book of the Law*) *which I command thee this Day*, *It is not hidden from thee*, *nor is it far off*; *It is not in Heaven*, *that thou ſhouldſt ſay*, *who ſhall go up for us into Heaven*, *and bring it to us*, *that we may hear it*, *and do it*? *Neither is it beyond the Sea*, *that thou ſhouldeſt ſay*, *who ſhall go over the Sea*, *and bring it to us*, *that we may hear it and do it*? *But the Word is very nigh unto thee*, *in thy mouth*, *and in thy heart*, *that thou mayeſt do it*. And *which Paul*

preached

Preached when *he* ſaid, *the Righteouſneſſe which is of* Faith, *ſpeaketh on this wiſe, ſay not in thine heart, who ſhall aſcend into Heaven?* (*that is to bring Chriſt down from above*) or, *who ſhall deſcend into the deep?* (*That is, to bring up Chriſt again from the dead*) but, *what ſaith it? The Word is nigh thee, even in thy mouth, and in thy heart, that is the Word of* Faith, which *we Preach*; *Whoſe* Commiſſion to the *Gentiles* was, *to open their eyes, and to turn them from darkneſſe to Light, and from the Power of Satan unto God, that they may receive forgiveneſſe of ſins, and inheritance among them that are Sanctified by* Faith, which *is in me*; And for *this* was *he* ſent, by *him* who is the *Son of God* (*who* met *him* in the way) the *Saviour* of the *Soul*, the *Covenant of Light to the Gentiles, and the glory of his People of Iſrael.*

And *this* Chriſt is *in you, except ye be Reprobates*: and the *Light* of *this* Chriſt, it is in *you, which* ſhews *you* evil, the *compaſſe* and *end* of *all your* actions, *which* ſearcheth *your* heart, & tryeth *your* reigns, the *candle* of the *Lord, that* ſearcheth the *inward* parts of the *belly*: which *ſhines* in *darkneſſe*, but the *darkneſſe* comprehends *it* not. And the *Dominion* of *this* Chriſt, it is in *you* (the *Kingdom* of *God*) *which reproves you for ſin* (*the Comforter, when he is come he ſhall reprove the World of ſin*; *Now the Lord is that Spirit*) *who* is the *Power* of *God*; the *Goſpel* of *Salvation*, the *Everlaſting Goſpel*, the *Law*, the *Rule*, the *meaſure* of *all* things; *That's over* all, *that's above* all, *that comprehends* all; The *Supream*, the *Higher Power*; The *Head* of *Principalities*, and *Powers*, and of *every* man, and of the *Church, which is his Body, the fulneſſe of him that filleth all in all, which is in God, the Pillar and ground of Truth, Chriſt Jeſus*, the *Power of God*; And the *Wiſdom* of *God*; The *way of Life*, the *Way*, the *Truth*, and the *Life*; The *one* Law-giver, *who is able to ſave, and to deſtroy*; The *man Chriſt Jeſus*, the *Son* to *whom the Father hath committed all Judgement, the Judge* of *all*, the *King Eternal, Immortal, Inviſible*, the *only wiſe God*; The *bleſſed* and *only* Potentate, the *King* of *kings*, and *Lord* of *lords*, who *only hath Immortality, dwelling in the Light which no man can approach unto*, whom *no man hath ſeen, nor can ſee, to whom be Honour, and Power Everlaſting*, Amen. Who is *able to ſave to the uttermoſt, them that come to God by him.*

For, there is *that* in *every* one of *you, which never conſents to ſin*, nor *was* nor *can* be overcome by *it, which* the *gates of Hell* can *never*

ver prevail againſt, elſe *it* ſhould *never* ſpeak, *it* ſhould *never* move againſt *that which* is *evil*, *which* gives the *Law*, the *Rule* to *ſin*, reproves, checks, Judges and condemns *it*, be *it never ſo* high, and flowing over, and *this* is the *Kingdom of God*; And *this* Kingdom of God *is within you*, *it comes not by obſervation*, ſaid *Chriſt* even to the *Phariſees*, whom *he* called *Serpents*, there was *that* even in *them*, *which never* was *ſo* overcome by *ſin*, as to *conſent* to *ſin*, but *reproved it*, and *this* was the *Kingdom* of *God* in *them*; And *this* Nebuchadnezar came to acknowledge, after that *he was driven out from among men*; *And had eaten graſſe with the Oxen*, *and his body had been wet with the dew of Heaven*, *till his hair was grown like Eagles feathers*, *and his nailes like Birds claws*, *and ſeven times had paſſed over him*, [Sc.] *That the moſt High ruleth in the Kingdoms of men.*

And, there is *that* in *every* one of *you* that *limits*, that *ſtops*, that ſets the *bounds* to the *rovings* of *your* mindes, and the *out-goings* of *your* thoughts, to the *ends* of the *Earth*, and to the *wickedneſſe* of *man*, that *it* paſſe not *all* bounds, and that *brings* to *conſideration*, to *coolneſſe*, to a *conſiſtencie* of *things* in *your* ſelves, and to minde *God* in *whom ye live*, *move*, *and have your being*, and *this* is *truth*, *God that made the World*, *and all things therein*, *ſeeing that he is Lord of Heaven and Earth*, *dwelleth not in Temples made with hands*, *neither is worſhipped with mens hands*, *as though he needed any thing*, *ſeeing that he giveth unto all Life*, *and Breath*, *and all things*, *and hath made of one Blood*, *all Nations of men*, *for to dwell on all the face of the Earth*, *and hath determined the times before appointed*, *and the bounds of their habitation*, *that they ſhould ſeek the Lord*, *if happilie they might feel after him*, *though he be not far from any of us*, *for in him we live*, *move*, *and have our being*, *for we are his off-ſpring.*

And, there's *that* in *every* one of *you*, *which* ſeeks to *gather you* from *your* vaine and wilde immaginations of *God*, *Chriſt*, the *Spirit*, the *holy men* of *God*, The *Scriptures*, The *things* of *God*, to the *beginning*, to the *Light*, *the beginning of the Creation of God*, *which* ſhewes *darkneſſe*, and the *ſtate* of *man* in the *tranſgreſſion*, wherein *his fooliſh heart is darkened*, and *his minde alienated from the Life of God*, *through the ignorance that is in him*, *becauſe of the blindneſſe of his heart*, in that State, the *ſame* is *it*, in *which* only *ye* can know *God*, and *Chriſt*, and the *Spirit*; And the *Holy men* of *God*, and the *Scriptures*, and the *things* of *God*, for, *the natural*

man

man receiveth not the things of the Spirit of God, for they are foolishnesse unto him, neither can he know them, because they are Spiritually discerned; And, *Where is the wise man? Where is the Scribe? Where is the disputer of this World? Hath not God made foolish the wisdom of this World?* For, *in the wisdom of God it is, that the World by wisdom knows not God, which he is come to confound, even the wisdom of the wise, and to bring to nought the understanding of the Prudent; Whom none of the Princes of this World knew, for if they knew it, they would not have crucified the Lord of Glory.* And *this* is the *principle* of *God* in *you* all, the *measure* of *him*, which *every* one of *you* have *received wherein to know God*, and, *wherewithal to profit*; Of *which he* will *require an account*, *which* is as a *grain* of *mustard* seed, unto *which ye* all must come, and be guided by, and grow up into *it*, if *ever ye* know the *Lord*; or, the *things* of *his Kingdom*, which consists in *Righteousnesse, and Peace, and joy in the Holy Ghost*, or see *his* face, or, be *made* partaker of the *Inheritance* of the *Saints* in *Light*. And *this* unto *you* all is *is the word of the Lord*, for, *he*, that came to give the *knowledge of Salvation unto his people*, by, *the Remission of their sins, through the tender mercies of God, whereby the day-spring from on high hath visited us*; Came, to give *light to them that sit in darknesse, and in the shaddow of Death, and to guide our feet in the way of peace.*

Unto *this*, therefore, the *measure* of *God* in *you* all, the *Principle* of *God*, the *Light which comes* from *Christ* the *Saviour* of the *Soul*, *which* witnesses for *God*, and against *all* evil *which* it shews, yea, the *very appearance* of *it*, and reproves, judges and condemns *it*, (the *same* is *it which* shews *you*, what *ye* should do) *which* is *in you*, and *ye* know that *it* is so, *which* leads *out* of *transgression*, to *that which* was *before transgression*, the *Ordinance* of *God* to *Salvation*; Apply *your* mindes whilst *ye* have time, a *little* time, heed *it*, believe in *it*, and obey *it*, whilst the *door* is *yet open*, whilst the *Lord* calls on *you*, And *his* Spirit *strives with you*; Whose *Spirit* will not *alwayes strive with man*, whilst *his* Armes are *stretched* out to *gather you*; That so *ye* may come to know the *things that do belong to your Eternal Peace*, and that *it* may be *well* with *you*, as to that in *every* one of *you*, which must *abide for ever*. For, verily, *Friends*, the *time* is *short*, yea, *very short*, and the *Lord is at hand*, and *he* is drawing *near to judgment*, *he* hath *long* waited *to be Gracious*, *he* hath born *long*, and suffered: *His* Soul

hath

hath *long* been *preſſed* under *you*, *as a cart is preſſed with ſheaves*, *he* is *even weary with forbearing*; Yet, loath *he* is that any of *you* ſhould *dy*, but *rather that you ſhould return, and live.* And for *this* purpoſe hath *he* (now) viſited *you*, with *his tender* compaſſion, Therefore, *hear, that your Souls may live*; For, *this I* teſtifie to *you* in the *name* of the *Lord*, and as being *moved* of *him*, *whoſe* word *it* is, that to *thoſe* of *you*, unto whom *his tender* viſitations have come, and are *ſtill* rejected, *after this your hour, there is no more, but ye will Eternally be concluded, with the God, whom ye ſerve.*

And, now, leaſt what *I* have aſſerted concerning the *Principle* of *God* in *you*, *which witneſſeth* for *God*, the *Light* of *Chriſt which* reproves, and, *makes* manifeſt the *way* to *God*, the *Saviour* of the *Soul*, and there is *no* other; Should ſeem ſtrange unto *you*, or *I* to be a *ſetter forth of a ſtrange God*, of a *Principle*, or *Principles*, *ſtrange* and *forreign* to *your* profeſſions, look, *ye Students* of the *Law*, into *your* own Books, eſpecially *ſuch* of *them*, as are uſually read for the initiating *you* into the *ground*, or *Principle* of the *Law*, and ſee whether *they* do not ſpeak what *I* ſay,

For *example*, look into Chriſtophende Sancto Germano (commonly called *Seyn German*) *his* Dialogue concerning the *foundamental Laws of England*, &c. And ſee, whether *he* doth not tell *you* of *ſuch* a *thing* in *man*, as is called *Syntereſis*, unto *which he* directs as the *ground* and *bottom* of the *Law*; And of *which* (Chap. 11.) in anſwer to *this* queſtion placed in the *head* of it. (Sc.) Quid ſit ſintereſis? (*what is Syntereſis*? He *thus* ſpeaketh.

Sintereſis eſt vis motiva, ſeu potentia naturalis, animæ rationalis, quæ ſemper eſt nata figi, in ſuperioribus partibus animæ, movens, & Stimulans ad bonum, & abhorrens malum, & ideo ſecundam ſintereſim, non eſt errare, neque peccare, ſicut nec circa principium in ſpeculabilibus (that is) *Sintereſis is the living virtue, or power natural of the reaſonable Soul, which is born alwayes to reſide in the ſuperiour parts of the Soul, moving and pricking unto God; And abhorring evil, and therefore according to Syntereſis, there is neither ſinning nor erring as there is not about the principle in things that are under ſpeculation.* Now, *what* is *that which ſinneth not*, but *the born of God*? And *what* is *that* according unto *which* one *cannot ſin*, *or erre*, but, *the ſeed*, *which remaines in him that he cannot ſin*, *becauſe he is born of God*? And *what is that which moves and pricks unto good, and abhorrs evil*, but, the *principle of God which is* therefore placed in *man*, to bring *him* unto *God*?

Again

Again, Hanc quoque Synteresim, ideò posuit Deus in homine, ut servetur ordo & connexio rerum ; *This Synteresis God therefore hath put into man, that the Order and Connexion of things might be preserved.* Now *what* is *that which* preserveth the *Order* and *Connexion* of things, but *that which* upholdeth *all* things by the *word* of *his* Power? And *what* is *that which* upholdeth *all* things by the *Word* of *his* Power, but *that* by *which the worlds were made?*

Moreover, Quæ synteresis non potest totalitèr extingui, nec etiam in damnatis ; Sed tamen quantum ad actum potest ad tempus impedire, sive propter tenebram obcæcationis, sive propter lasciviam delectationis, sive propter duritiem obstinationis ; Propter tenebram obcæcationis impeditur synteresis, ne malo remurmuret, pro eo quod malum creditur esse bonum, sicut in hæreticis, qui morientes pro impietate erroris, credunt se mori pro pietate fidei ; Propter lasciviam delectationis, quando, Scilicet, synteresis ita absorbetur, ut remorsus non habet locum, quia carnales homines tanto impetu delectationis feruntur, ut ratio non habet locum propter duritiem obstinationis impeditur etiam sinteresis, ne ad bonum stimulet, sicut in damnatis qui adeo sunt in malo obstinati ut nunquam possunt ad bonum inclinare, propterea quantum ad illum actum, quo synteresis stimulat ad bonum, potest in illis damnatis dici extincta, non tamen extincta simpliciter, quia habet alium usum, scilicet remurmurationem contra malum pænæ quæ maximè vigebit in damnatis, unde synteresis murmurabit in damnatis contra culpam in relatione tantū ad pœnam. Et sic synteresis quantū ad aliquē actū impedire potest nunquàm, tamen extincta potest universalitèr quantum ad omne actum, & quantum ad omne tempus. (That is) *Which Synteresis cannot totally be extinguished no not in the damned ; But nevertheless, as to act, and time, it may be said to be hindred, either, by reason of the darkness of blindness, or the wantonesse of delight, or the hardnesse of obstinacy, by reason of the darkness of blindness Synteresis may be hindred, that it remurmurates not for that evil which it believes to be good ; As in Hereticks, who dying for the impiety of error, do believe that they die for the piety of Faith, by reason of the wantonness of delight, when as Synteresis is so absorbed that remorse hath no place, because carnal men are so hurried with the violence of delight, that reason hath no place, by reason of the hardness of obstinacy ;* Synteresis *is also hindred, that it pricks not unto good, as it is in the damned, who are so hardned in evil, that they can never incline to good, for which cause, in reference to that act, by which Synteresis pricks into good, it may be said in the damned to be extinguished, not simply extinguished, because*

it hath another uſe, to wit, the remurmuration againſt the evil of pain, which greatly lives in the damned, from whence Syntereſis will murmur in the damned againſt the fault in relation onely to the pain; And ſo Syntereſis in reference to ſome Act may be ſaid to be hindred but it can never be Univerſally extinguiſhed, in reference to every Act, and as to all time. -- And *what* is *this* but the *witneſſe* of *God*, *which* can *never* be *raſed* out, though by reaſon of the *blindeneſſe* of *mens* minds, and the *hardneſſe of their* hearts, and *their living in pleaſures*, *it* anſwers not; *The Worm that never dies and the fire that never goes out?*

Furthermore, Syntereſis etiam eſt principium, quoad ſpeculativa eſt quoad operativa, exemplum de ſpeculativis, ut omne totum eſt majus ſua parte, quodlibet eſt, vel non eſt. Exemplum de operativis, ut nullum malum eſt faciendum, bonum eſt proſequendum, & ſimilia, & idèo Syntereſis dicitur a quibuſdam lex rationis, quia principia legis rationis miniſtrat, quæ ei inſunt a natura. (That is) *Syntereſis is alſo a principle as to things that appertain to ſpeculation and operation. Example of things that appertain to Speculation, as every whole is greater than its part, every thing is or not is example of things that appertain to operation, as no evil is to be done, good is to be followed, and ſuch like; And therefore Syntereſis is called by ſome the* Law *of Reaſon, becauſe it Miniſters the Principles of the* Law *of Reaſon, which are in it by Nature.* And *what* is the *Principle* of *Seeing* and *Doing*, *which* comprehends *all things*, but *that* by *which all things were made*, which *Principle* muſt be *in man*, or there can be *no* ſuch thing in *man as Seeing* and *Doing*. For a *thing* is not, nor can be without *its* Principle; And *what* is *that which Miniſters* the *Principles* to the *Law* of *Reaſon*, *which are in it by Nature*, but *that* which is the *Lord* of *Nature*, viz. the *head of every man?*

Laſtly. Syntereſis quoque a quibuſdam ſic deſcribitur, Syntereſis eſt potentia nata aſſentire naturaliter principio practico evidenti ex terminis dictanti, id eſt ſignificanti in Univerſali, aliquid operandum vel fugiendum, & per hoc quod dicitur potentia, excluditur actus & habitus acquiſitus, & dicitur nata aſſentire, quia non oportet quod actu aſſentiat, quia etiam potentia dicitur Syntereſis, dum actu nullum principium apprehendit, & dicitur naturaliter aſſentire, id eſt, ſtatim apprehenſis terminis aſſentire, quia non requirit probationem, vel diſcurſum ad hoc quod aſſentiat, ſed ex conditione ſuæ naturæ, ſtatim apprehenſis terminis non poteſt non aſſentire, dicitur etiam (evidenti ex terminis) quia reſpectu principii evidentis per experientiam: Non dicitur Syntereſis eo,

quod

quod tale Principium apprehenſum poteſt ignorari, & etiam addito (in univerſali) ad excludendum Conſcientiam, quæ eſt judicium concluſionis practicæ in particulari diſtantis. That is, *Syntereſis* alſo, *by ſome is thus diſcribed, Syntereſis is a Power born to aſſent naturally to a practical principle, evident by the tearms dictating, that is, ſignifying in every thing, ſomething to be done, or ſomething to be avoided; And by this that it is ſaid* -- a Power -- *Acquired Act and Habit is excluded; And it is ſaid* -- Born to aſcent -- *Becauſe it need not that it aſcent by the Act, in regard that Syntereſis is even called a Power, whileſt it apprehends no principle by the Act, and it is ſaid* -- naturally to aſcent -- *That is preſently, the tearms being apprehended, to aſcent, becauſe it doth not require proof or diſcuſſion unto that, to which it aſcents, but out of the condition of its own nature, preſently the terms being apprehended, it cannot but aſſent. It is alſo ſaid* -- evident by the Terms -- *becauſe in reſpect of the Principle evident by experience, Syntereſis is not ſaid, in it, that ſuch a Principle being apprehended, it can be ignorant; And it is added* -- in every thing -- *For the excluding of Conſcience, which is the Judgement of a Practical concluſion, dictating in the particular.* And *what* is *this*, but *that which ſeeth all things*, not as *man*, *but as they are*, and is *greater than Conſcience*? Thus far *Seyngerman* in anſwer to the *queſtion* Quid ſit Syntereſis? *What is Syntereſis?*

Now, for the *derivation* of the *Word*, do not your Books ſay, that it is derived from συντήρεσις which, *they ſay*, may be called conſervatio a *conſervation* from συντηρέω conſervo to *conſerve* or *keep together*, Unde ea pars animæ (*ſay they*) quæ vitiis adverſatur, & ſeſe ſemper immaculatum a vitiis cupit conſervare, & perpetrata malo continuò arguit, Syntereſis dicitur; That is, *From whence that part of the ſoul which is againſt evil, and alwayes deſires to keep it ſelf unſpotted of it, and continually argueth againſt evil perpetrated, is called* Syntereſis. And *what* is *that* but the Religion *which is pure* and *undefiled before God, and the Father, which* keepeth *it* ſelf *unſpotted of the World.*

Thus much of *Syntereſis* which *ye* lay as the *ground* or *Principle* of the *Law*, and the *derivation* of *it*, and what *it* is and ſignifies.

Now as to *LAW*.

And for this look again into *your* Books, and ſee whether *they* ſpeak not of *LAW*, as *they* have of *Syntereſis*, and *both* the *ſame* as *I* have aſſerted?

For Example.

Lex eſt (*ſay they*) ſanctio ſancta jubens honeſta, prohibens contraria -- *Law is a holy ſanction Commanding things honeſt, forbidding the contrary,*

contrary. — And, what is *this* but the *holy Commandement?*

Thus of *LAW* in *its General* difinition.

More *particularly* of *LAW*, as *ye* distinguish *it* into the *law* of *Nature*, and the *law* of *Reason*, * your *two great* foundations of *Law*, which *Nature* and *Reason ye* call *those two great lights which God hath set in the firmament of* your *heart.* And, as to the term *LAW.*

As to the *law* of *Nature.*

Seyngerman saith (and generally *your* Law Books) lex Naturæ est lex Eterna. -- *The law of Nature, is the law Eternal.* -- And who is the *law Eternal*, but the *King Immortal?*

The *Phylosophers* (ye say) call it - Justitia Originalis - *Original Justice*, --now *who* is *Original Justice*, but *He* by whom *Kings reign, and Princes decree Justice?* * *Finch* in *his* Book intituled-*LAW*--thus discribes *it* -- lex Naturæ est ratio summa insita in hominis Natura, quæ jubet ea quæ facienda sunt, prohibetque contraria -- (that is) *The law of Nature, is that Sovereign Reason fixed in mans Nature, which commandeth those things which are to be done, and forbideth the contrary.* -- And *what* is *this*, but the *same* with the *general* definition of *LAW* as aforesaid?

As to the *Law* of *Reason.*

Finch saith again, *Chap.* 2. *pa.* 4. in the words of *Tully* which he quotes under that head -- Lex est radius divini luminis, and, recta ratio summi Jovis -- (that is) *Law is a beam of Divine Light*, and *right Reason of the Sovereign God.* -- Now, *who* is the *Divine light*, but *Christ the Light of the World?* And *what* is the *Beam* of *Divine light*, but the *light of Christ, that lighteth every man that cometh into the World?* And *what* is the *Beam of the Sovereign God*, but the *principle of God?* For the *Beam* is of the *same* Nature with the *Light*, and comes from *it* and from the *Light* cannot be separated.

Lastly, as to the Term, or word *LAW.*

Finch tells *ye Chap.* 1, *page* 2. of *his* Book aforesaid, that the *Hebrews call it* תורה (Thorah) *from the Root*, ירה (Jarah) *which is to Teach because it is the Doctrine of Truth*, as (saith he) *Plato saith in in his* 9th. *Book*, περὶ τῶν νομῶν, Leges ad hominum Doctrinam ponuntur, --*Laws are for the teaching of men.* -- *So that* (saith he) *LAW carryes with it, and hath (as it were inclosed in the Name and Nature of it, those three Laws.* ἐγκυκλοπαιδεία, *and Golden Chain of all good learning*, Lex veritatis, Lex Justitiæ, Lex Sapientiæ -- *the Law of Truth, the Law of Justice, the Law of Wisdom; And therefore is not onely* ἐπιστήμη Scientia, *Science*, (which word the Phylosophers use whereby to

expresse

expresse the Divine understanding) *but* ἐπιστημονικωτατα Scientificissima, *Scientificissimous* (or the superlative efficient of an understanding Divine) *Whereupon* (saith he) *Plato teleth us*, ‖ Nomen menti consentaneum possidet Divina nobis & admirabillia Lex -- Law, a Name consentaneous, (or agreeable) to the minde (*that is to God* saith Finch) *whom the Philosophers call* νοῦν or Mens, *the Minde, which is Truth, Wisdom, and Justice it self*) possesseth in us Divine, and things most admirable,) *-so that the Name it self* (*saith he*) *doth shew the Author from whence it came* ; *And, as he saith* (that is Plato) Qui tanti talem genuere parentes? How great are those parents which have brought forth such a Child ? -- Now, *who* is *he* that *carries with him, and hath* (*as it were*) *inclosed in his Name, and nature those three Lawes, and Golden Chain of all good learning* (to wit) *the law of Truth, the law of Justice, the law of Wisdom,* who *therefore is not onely Science, but Scientificissimous,* whose *Name is agreeable to God, to the minde* from whence *he* came, who *is Truth, Wisdom, and Justice it-self*, and *possesseth in us Divine*, and *things most Admirable*, whose *Name shews the Author from whence he came*, of whose *Father* it may be said, *How great is he that hath begetten such a Son?* But the *Son* to whom the *Father* saith, *thy Throne O God, is for Ever and Ever, a Scepter of Righteousnesse is the Scepter of thy Kingdom; Thou hast loved Righteousnesse, and hated Iniquity, therefore God, even thy God hath anointed thee with the Oyl of gladnesse above thy fellows. And thou Lord in the beginning hast laid the foundation of the Earth, and the Heavens are the works of thy Hands, they shall perish but thou remainest, and they all shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thine years shall not faile.* The *Son* on whose *shoulders the Government lies*, the *word of God which abideth for Ever*; The *LAW of the Lord which is perfect, converting the Soul, the Testimony of the Lord which is sure, making wise the simple, the Statutes of the Lord which are right, rejoycing the Heart*; The *Commandement of the Lord which is pure enlightning the eyes*: The *Fear of the Lord which is clean enduring for ever.* The *Judgements of the Lord which are true, and Righteous altogether, more to be desired than Gold, yea than fine Gold, sweeter also than the Hony or the Hony-comb?* And *who* is the *Doctrine of Truth*, but *he who* is the *Teacher of his People*, in *whose mouth was the LAW of Truth, and Iniquity was not found in his lips?* And, *who* puts *Laws* (as of Right) *for the Teaching of men*, but *he* of whom *Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall ye hear in all things whatsoever*

‖ Plato Lib. 4. Rep:

ſoever he ſhall ſay unto You: *And it ſhall come to paſs, that every Soul that will not hear that Prophet, ſhall be deſtroyed from among the People,* The *Man Chriſt Jeſus*?

Again, ſaith *Finch* in the ſame *Chapter* and *Page*; -- *Laws are Native or Poſitive.* Tully *in his Oration pro Mitone taketh us out this Leſſon.* -- Eſt enim hæc non ſcripta ſed nata lex, quam non didicimus, accepimus, legimus, verum e natura ipſa arripuimus, hauſimus, expreſſimus; ad quam non docti ſed nati, non inſtituti ſed imbuti ſumus. --- *For this LAW is not written but born, which we have not learned, received, read, but out of Nature it ſelf have drawn, ſuck't and expreſſed; unto which we are not taught, but born, not inſtituted, but endued* -- In *his firſt Book* de Legibus *he* (that is *Tully*) *doth again repeat it*; -- Conſtituendi verò juris ab illa Summa Lege Capiamus. Exordium, quæ ſecum omnibus ante nata eſt, quam Scripta lex ulla. -- That is, *But let us take the Riſe of conſtituting Law from that Soveraign Law, which is born before all Ages, before any Law was written* -- where *this Native Law he* (that is Tully) *calleth the Soveraign Law, as that from which all other Laws do ſtream.* -- And laſtly, ſaith *Finch. Native, are thoſe Laws which are in Us of themſelves, and therefore unchangeable and perpetual.* -- Now *what* is *that* LAW, *that is not Written but Born*, which *we have not learned, received, read, unto which we are not taught but born, not inſtituted but endued*, but the *law put into the Mind*, and *writ in the Heart*, not *with Ink and Paper, but the Spirit of the living God*, the *New Covenant, which the Lord ſaid he would make with the houſe of Iſrael, after thoſe dayes*, even that *he* would *put his Laws into their Mind, and write them in their Hearts*, and that *He* would *be unto them a God*, and that *they* ſhould *be to him a People*; and that *they* ſhould *not Teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord, for all ſhould know him from the leaſt unto the greateſt, for* that *he* would *be Merciful to their Unrighteouſneſſe, and their Iniquities he would remember no more?* And *what* is *that Nature it ſelf out of which we draw, ſuck, and expreſſe it*, but the *Nature by which the Gentiles which had not the Law, did the things contained in the Law, theſe having not the Law, were a Law unto themſelves; which ſhewed the work of the Law written in their Hearts, their Conſciences alſo bearing Witneſſe*; The *Nature* (Divine) the *uncircumciſion which is by Nature, which keeps the Righteouſneſſe of the Law; which fulfills the Law*, by *which* is judged *he who by the Letter and Circumciſion tranſgreſſes the Law*, even *hee* who *is called a Jew*,

and

and resteth in the Law, and maketh his boast of God, and knoweth his Will, and approveth the Things that are more excellent, being instructed out of the Law, and is confident that he himself is a guide to the blind; a light to them who sit in darknesse; an Instructer of the foolish; a Teacher of Babes; which hath the form of Knowledge and Truth in the Law; and yet through breaking the Law dishonors God; whose *Circumcision is made uncircumcision*, but the *uncircumcision* of the other *is counted for Circumcision: For, he is not a Jew which is one outwardly, neither is that Circumcision, which is outward in the flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart; in the spirit and not in the letter, whose praise is not of Men but of God*; The *Divine Nature* of *which they are made partakers, who have escaped the Corruption that is in the World through lust?* And *who* is the *Soveraign Law from whom all other Laws do stream, which is born before all ages, before any Law was Written*; but *he* who is *without beginning of dayes, or end of life*, who *cannot be written*? And *whose Laws are Native, or in Us of themselves, and therefore Unchangeable, and Perpetual*, but *his* who *changeth not, in whom is no variablenesse, or shadow of changing*, who is *a Priest for ever after the order of* Melchisedeck, *whose Laws* are *like him*?

And, *indeed*, were not some *such* thing as *this* laid for the *ground*, what *true* pretence, or *colour* of Reason is there for the *Common* (or *any*) *Law of England?* seeing, that the *Breast* of the *Judge*, or that *within him*, from whence *he* Judgeth, is the *principle* thereof, which if it be *corrupt, unreasonable* and *evil, such* must needs be the *judgement* which proceedeth from *it*, and *such* is the *judgement* which proceedeth not from the *principle* of *God*; And were there not *such* a thing in *man*, as the *principle* of *God*, what *Right* have *any* to *Rule*, or to *what* end are *Laws*, of *Right*, among *men?* seeing, that the *principle* of *God* it is *only* that makes *man* to differ from the *beast that perisheth*; and assoon (yea sooner, (if *I* may so say) because the *beast* hath not that understanding, for the *Devil* to work in as *unreasonable* man) may the *Beast* be taught to *cease to do evil*, and *to learn to do well*, as *man* in *this* state: For, *the Ox knoweth his owner, and the Asse his Masters crib, but Israel doth not know, my People doth not consider.* And, *man being in honour abideth not, he is like the beast that perish.* And *wise Agur* said of *himself, surely I am more bruitish than any man, and have not the understanding of a man, I neither learned wisdom, nor have the knowledge of the Holy.* But *such* a *Principle* as *this* being in *man*, is the *ground* or *reason* (though it be *little* known) why there is *more* or *lesse* of *right* in the *Laws* of *Nations*, and *more* or *lesse* of *Obedience* unto *them*, even as *those* who govern, or, are *under* them, have *more*

or *leſſe* of *this*, or as *this* works *more* or *leſſe*, or *is* in the *Laws* or *them*. And the *being* of *this* in *man* is the *reaſon*, why *Nations* are not *utterly* deſtroyed, and mankinde *raſed* out from *off the face of the Earth*, which the *Devil* would ſoon do, could he *this* get over, and *this* is the *Kingdom* of *God* in the *Children* of *men*, though man attributes it too much to *his* wiſdom and ſtrength, and gives not the *Glory* to *God*, nor ſees *his* working; And the *want* of the *knowing* and *working* of *this* in *Rulers* and *People*, is the *reaſon* of *moſt* of the *wars* and *deſolations in the Earth*, but *this* coming to be *known*, and to *work*, the *occaſions* of *wars* which *make deſolate*, will *ceaſe*, and *all* oppreſſion, and *that* which preſerves the *Creation*, by *which it was made*, *which* is *tender* to *that which it hath made*, and redeems *it* from the *vanity* unto which *it* was *made* ſubject, will *guide* and *rule*; And ſo *all* things will be brought into *their right* courſe and order again as *before* the *fall*, which *turned all* things *out* of *Order*, and *inverted* the *right* courſe and order of *things* in *which* ſtate things ſtand, till *that* which was *before* the *Fall*, from *which man* was driven in the *Fall*, doth *rule* and *guide*. And for the manifeſtation of *this* the *Creature* groaneth, and travelleth in *pain together till now*, even for the manifeſtation of the *ſons* of *God*; that *it* may not be *made* ſubject unto *vanity*; For, *the earneſt expectation of the Creature waiteth for the manifeſtation of the ſons of God, for the Creature was made ſubject unto vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope, becauſe that the Creature it ſelfe alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the Children of God. For we know that the whole Creation groaneth, and travelleth in pain together until now, and not only they but our ſelves alſo, which have the firſt fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Bodie.* And *this* viz. *the bringing* of *man* back to the *Principle* of *God* in *him*, to *lead* and *guide him*, from *which he* is gone, is the *work which* the *Lord* is *now* doing *in the Earth*, and unto *which he* hath brought *thouſands* already in *theſe* Nations, and *which he will not ſlack his hand till he hath finiſhed. The Lord hath ſpoken it*, Glory to *Him* for ever, *who is cauſing* the *day to dawn*, and *the ſhadows to fly away.*

Now, were it ſo, that *man* knew and believed in, and obeyed the *Principle* of God in *him*, and grew up *therein*, and from *it* gave *judgement* (which *by reaſon of the darkneſs, and ignorance that is in him*, he *little* underſtands, and believes *leſſe*; And, therefore, is *oft* times putting *darkneſſe for light*, and *light for darkneſſe*, *bitter things for ſweet* and *ſweet for bitter*, as he is ſwayed by *paſſion* and *private* intereſt, not know-

knowing the Lord, nor his Priuciple in *him.*) The Common Law would be *moſt* excellent, and the *Adminiſtration* thereof *exceeding* uſeful, and *moſt* ſuitable to *this* People, the benefit of *which*, as it is, they would *more* feel, were the *Spirit* that Adminiſters *it*, as ſimple, and *plain*, as were the hearts of *them* who gave the *Preſidents*. For, as *profeſſion* without the *life* hath abounded, ſo hath *deceit*, which is the reaſon, why the *preſent* age is *more* oppreſſive, and perplexing in the *Laws*, and *more* dilatory, and wrong in the *adminiſtration* of *them* than were the *ages* in the *deepeſt* time of *darkeſt* Popery, who had *leſs* profeſſion, but more ſimplicity as the *things* themſelves *make* manifeſt. However, the *principle* of it ſo far, as in the *Notion*, it is grounded upon, and *refers* to, and *is* the *Principle* of *God* (as I have ſhewed out of *your* own Books that ſo *it is*) is *good* and *right*, and *no* other than *that* of *which* I have ſpoken, and unto *which I* have directed *you*, as the *way* to *God*. And the *Lord* hath promiſed that *he* will *reſtore Judges, as at the firſt, and Counſellors, as in the beginning, who* were *ſuch* as *knew*, and were *guided* by, and *judged* from the *Principle* of God in *them*; Which doth *none iniquity*, nor can *evil touch it*; Which *renders to every one his due*, and *judges for God*: as did *Moſes* and *Joſhua* and *Samuel*, whom all *Iſrael* followed; The *Judgement which* proceedeth from *that* pure Principle, being *that* which onely reacheth to the *ſame* in *every* man, and *ſubjecteth* unto *it*, from *which* when there was *none* that judged, it was ſo that there was *no King in Iſrael*; And when the *Children* of *Iſrael* went from the *Judges* who *judged* from *it*, and ſaid to *Samuel*, *give us a King to judge us*, and *nay, but we will have a King over us, that we alſo may be like all the Nations*. The *Lord* ſaid to *Samuel*, *they have not rejected thee, but they have rejected me, that I ſhould not reign over them*. And the *time is at hand wherein this promiſe ſhall be fulfilled*, after the *hour is over which is coming, which will not hold very long, though it will be very ſharp, but ſhall end in this, even in a Reign of the Seed of God over all for ever and ever.*

Again, Look *ye* Profeſſors of Divinity into the *Schoolmen*, and ſee what *they* ſay, as to the *Queſtion* (&c.) *where muſt a man begin?* There are *many* rovings in *mans* minde, *many* immaginations driving *up* and *down*, *this* way, and *that* way, where muſt a *man* ſtop? Where muſt *he* begin? For he that *never* begins, can *never* come to the *end* that's certain; And *he* that goes wrong, the *longer he* ſo goes and the *faſter*, the *further he* is from *his* journeys end, and the *more is his* ſorrow. So that a *beginning* a *man* muſt have, and *he* muſt come, and it muſt be in the *Truth* too, or it will

with *him* there *he* muſt begin, and there *he* muſt ſtop. But *where muſt he begin?* At *what muſt be ſtop?* [*Friends*, theſe things are fundamental] do *they* not ſay, that when ye come to Objectum quo ſiſtendum eſt, *when ye are come to the Principle of Seeing, and knowing, ye muſt ſtop there.* or, there *ye* muſt *begin* where *ye* have found out *that*, when *ye* are come to *that?* And is, or can *this* be any other then the *Light of Chriſt?* The *beginning of the Creation of God*; the *meaſure* of *Truth*, the *Divine* Principle, the *Eternal* Eye in *man*, which *onely* can *perceive the Things of God*, *for they are Spiritually diſcerned*, which *leads* to *God*, to *Chriſt* the *Saviour* of the *Soul*, *who* is *Alpha* and *Omega*, the *Beginning* and the *End*, the *Firſt*, and the *Laſt*, *who is*, and *who was*, and *who is to come*, the *Lord God Almighty*, *which* is the *Door*, and adminiſters *the entrance into the Kingdom of God*; *which* is the *Principle* of *ſeeing* and *knowing* the *things* of *God?* And the *reaſon* is *plain*. For, till a *man* comes to *this*, he is *loſt* and *blind*, and *cannot ſee afar off*, nor *underſtand the things that appertain to his Eternal Peace*, the *things* of *God*, the *things that are of the Divine nature*. And *this* Spiritual man *judgeth all things*, but *he himſelf is judged of no man*.

Laſtly, Look *ye* Readers of Phyloſophy, into the *Ethicks*, and tell *me* whether *their* anſwer to this *great* Queſtion, (Sc.) *What is Truth?* Be not *this*, viz. Quod ſiſtit intellectum veritas eſt (that is) *that which ſtayes* (ſtops, limmits, bounds) *the underſtanding* (or mind of man) *is Truth*, which *Principle Paul* ſpake to in the *Phyloſophers* at *Athens*, when *he* ſaid, that *God* had *made of one blood all Nations of men, to dwell on all the face of the earth*, and had *determined the times before appointed, and the bounds of their habitation that they ſhould ſeek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us, for in him we live, move, and have our being*, &c. of *which I have* ſpoken. And the *reaſon* of *this is* manifeſt, for *man* being *driven* from *God* in the *fall*, *loſt* and *wandering up and down on the face of the Earth*, that *which* brings *him* back again, which puts *him* to *conſider*, which *ſtayes*, which *ſtops him*, and *bounds his habitation* that *he* may return to *him* from whom *he is* gone, and *feel after God*, whom *he* hath *loſt*, and *find him whoſe off-ſpring he is*, who is not *very far from him*, though *he be very far from God*, and *alienated by reaſon of wicked works*, for *in him he lives, moves, and hath his being*, muſt needs be truth.

So, then, unleſſe *ye* will offer violence to the *very* principles of *your* [illegible]feſſions, to the *Scriptures* of *Truth*, and to the *witneſſe* of *God* [illegible] cannot *any* longer oppoſe the *Truth* of *God* in *you* (*now*) made

made manifest, for no *new* thing have *I held* forth [illegible] which *was in the beginning*, and which (as *ye* see [illegible] *ry* bo[illegible] and foundation of *your* Principles, though *it* be (*newly*) man[illegible] even *the Mystery which hath been hid from ages, and from generations, [illegible] now made manifest to his Saints, to whom God would make known, what is the riches of the Glory of this Mysterie among the Gentiles, which is Christ in you, the hope of Glory.*

Therefore, my *dear* friends, be *cool* and *considerate*, let *Wisdom* weigh *you*, and *discretion* hold the *ballance* in *your* hearts. Be not *rash* to judge *that* which *ye* know not, and cast not *presently* away that *which ye* do not understand, and which may seem *crosse* to the *current* of *what ye* professe, but come to the *Principle* of God in *you*, *Christ Jesus*, the *Light of the World*, *the true Light that lighteth every man that cometh into the World*, the *measure* of *him* in *you*, which *ye have received*. And *in* and *with* that *try all things*, and as *ye* find what *I* say, answering to *that* Principle in *you*, *so do*. And, *the God of Peace, who brought again from the Dead our Lord Jesus, the great Shepherd of the sheep through the Blood of the Everlasting Covenant*, shew *you* mercy.

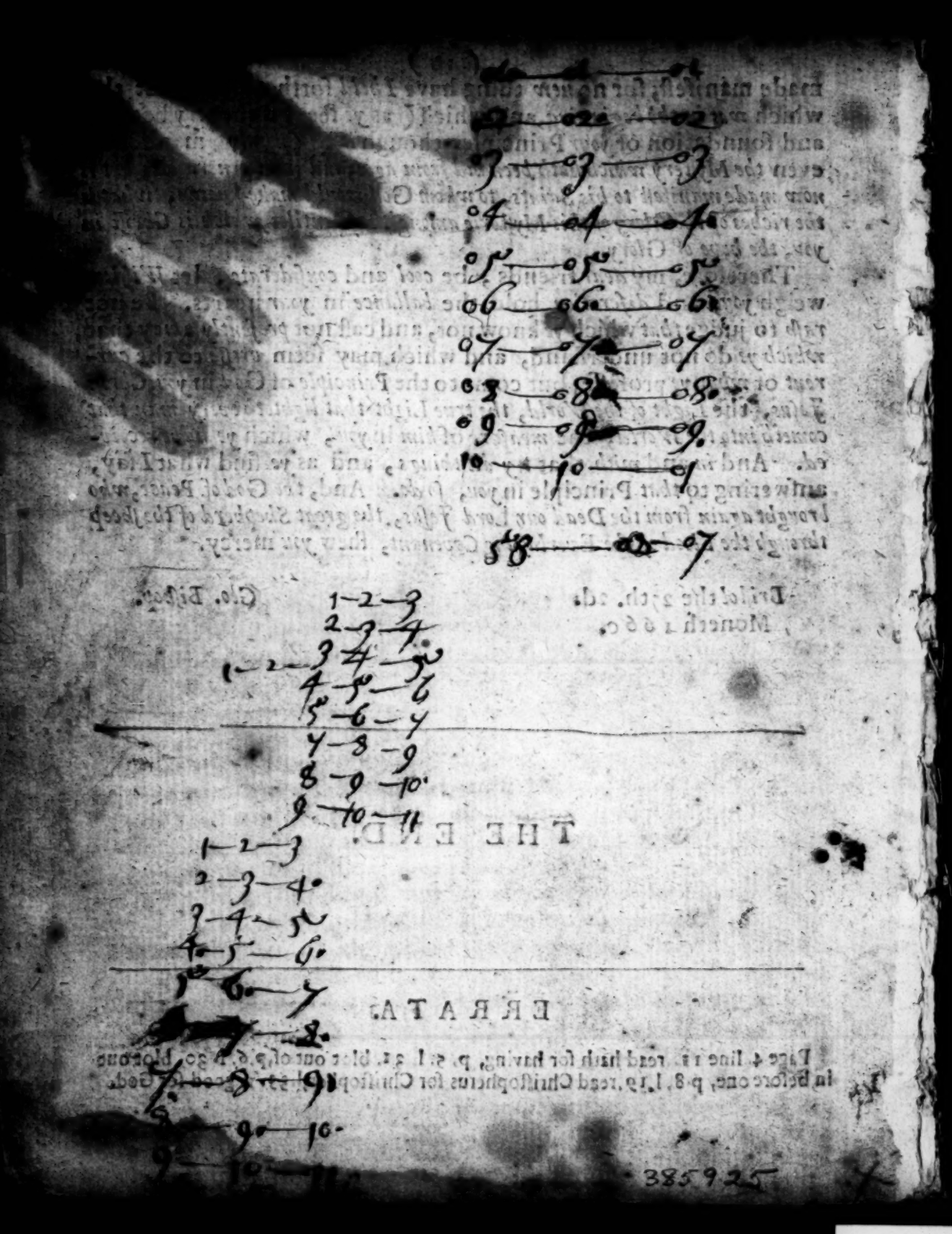
Bristol the 27th. 2d. Moneth 1660.

Geo. Bishop.

THE END.

ERRATA.

Page 4. line 11. read hath for having, p. 5. l. 31. blot out of, p. 6. l. 30. blot out in before one, p. 8. l. 19. read Christopherus for Christopher, l. 33. r. good for God.



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